

N^o 20
The Christian Pattern.

A
S E R M O N

PREACH'D before the
GENTLEMEN, the STEWARDS,

And Others of the SOCIETY of
ANTIEN T BRITONS

Established in Honour of Her MA-
JESTY'S BIRTH-DAY, and the
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At St. MARY-LE-BOW,
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The General Purpose

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I P E T. II. 21.

—*Leaving us an Example, that
we should follow his Steps.*

NOTHING can be deliver'd in stronger or more obvious Terms than the Rule and Measure of Men's Duty throughout the whole tenure of the Gospel ; but whoever will give himself leisure to examine the secret Springs of Humane Actions, will find, that, among other things, *Examples* have not the least or most inconsiderable influence upon the Conduct of Mankind : And this the Apostle seems, more than probably, to have had in View ; when in the Text, as in several other Parts of his Writings, he recommends to us the Practice of any particular Duties ; He does it, not by way of *Precept* only, but also, the more strongly to enforce the reasonableness and obligations of Obedi-

ence to them, mentions some particular Persons, in whom those *Vertues* have been very eminently and signally exemplify'd; because *Precept* is, in truth, but a *dead* thing in respect of *Example*: For *That* does but point out to us the way; but *This* does as it were lead us by the Hand *in IT*: *That* only instructs us in what we are to do; but *This* assures and convinces us powerfully, that it is possible to be done; and does therefore both dispose and encourage us to the performance of our Duty; there being a secret and peculiar Influence, a greater *force* to inspire Men with Courage and Resolution to do the *like*, in *Examples*, than there is, or possibly can be, in any *Precepts* whatsoever. For instruction of the latter kind has always something harsh and disagreeable in the very Nature of it, while it must necessarily, in some measure, reproach us with our defects; but *Example* insinuates it self more kindly, and does therefore excite our endeavours after Imitation, more powerfully, more successfully.

T H E R E

T H E R E are too many instances of the spreading Infection of *bad Examples* in the World; but no doubt, but that *Good and Vertuous Examples* wou'd obtain yet a far more general and prevailing Influence, were there in Men bur Dispositions as carefully to Observe and Transcribe *Them*.

M A N K I N D have indeed, in consequence of the Fall of our first Parents in *Paradise*, from that Rectitude and Integrity of Nature, in which they were originally Created, inherited a Principle of Corruption, from which flow so many inordinate Passions and Affections, as are too frequently suffer'd to bear down and dethrone their *Reason*; dispose them to Violate and Transgress those Rules of Action which *It* prescribes them; make them degenerate from themselves, and act beneath the dignity of their *Species*.

B U T were Men vigorously to exert those *reasonable* Faculties and Powers wherewith they are *now* endued, in that perfection, wherein they are, in even this

State of Degeneracy and Corruption, possess'd of them, they would not find such *unsurmountable* difficulties to encounter with, in the way to their Duty, but such as they did but *imagine* to be so; they might certainly, on the contrary, gain the ascendant over all the inferiour Appetites, and reduce them to an Obedience and Submission to the Direction and Conduct of their *Reason*; which was, indeed, *intended* to be the governing Principle of the Soul; and then those Obstructions and Impediments to Men's duty, being remov'd, they must proportionably make the more considerable progress in *Virtue* and *Goodness*, and act conformably to the *eternal* and *unchangeable* Rules of right *Reason* and *Religion*.

NOW, in order to promote this great and desirable end, above all the Institutions in the World, *Humane* or *Divine*, the *Christian* has this transcendent excellency and superiority; that it contains such Statutes and Laws, propos'd to us as the subjects of our Obedience, which have a direct and manifest tendency to reform

reform the defects ; to repair the deplorable degradation of our Nature ; to guard it against those relapses to which it is so obnoxious ; and in fine, exalt it as near that degree of Perfection, in which it was at first Created, as possible. It furnishes us with a great many Noble Patterns, and propounds them to us, as exemplary Rules for us to form our Behaviour by, under all the various circumstances of Life.

WE have sometimes tender'd to us the *examples of Holy Men* : So the Apostle to the *Philippians* (a), and in them to all Christians in general, *These things which ye have learned, and received, and heard, and seen in me, do.* And (b) *Be ye followers together with me, and mark them who walk so, as ye have us for an ensample.* Sometimes of God himself (c), *Be ye followers of God as dear Children.* And of Christ, in my Text, *Who has also left us an example, that we should follow his Steps.*

MY main design in the subsequent Discourse, is to consider *some* of those
Vertues

(a) Chap. iv. 9. (b) iii. 17. (c) Eph. v. 1.

Vertues, which eminently shined in our blessed Saviour's Life upon Earth, and are propounded to our Imitation. *Leaving us an Example, that we should follow his Steps.* And here I shall beg leave to lay the Foundation for all the rest in *That*, which is, indeed, by the Antients, looked upon, as the *Root, the Mother of all Vertues, and the great Preserver of it, and that is, Humility.*

I. *Humility*, a Virtue as diametrically opposite to that Elation of mind with which Man is so much affected and sway'd, as Heaven and Earth. Of *all* sublunary Beings it least becomes *Him*. It is a Principle, which, in Vertue of any Excellency in *Himself*, he has no manner of Rightor Claim to: For as the Apostle argues upon much such another Occasion; *Who maketh thee to differ from another, and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou boast as if thou hadst not received it (a)?* Of what species or kind soever these Advan-
tages

(a) 1 Cor. xi. 7.

ges are, whereof we are possess'd, and wherein we excel others, whether *Moral* or *Intellectual*, *Natural* or *Acquired*, we ought not to look down upon them with contempt, who are not blessed with them in equal Degrees of proportion with our selves; nor to *think of our selves more Highly than we ought to think, but to think Soberly according as God*, who is the bountiful Author of all that we have, or are, *has dealt to every Man the Measure of Faith (a)*, Wisdom, &c. or of any other Vertue and Perfection whatsoever For *Pride* and *Haughtiness* are directly contrary to the Spirit and Temper of the *Gospel*; in the Author of which, is exhibited to us the most illustrious Pattern of *Lowliness* and *Humility*: and upon a little reflection of thought, we shall find, that to Study the true *Nature*, *Properties* and *Effects* of this *Vertue*, and to practise it, is a business of the greatest Importance and Concern: for do we imagine, the contrary Vice will admit *Men into the glorious Presence of God*, which banish'd even *Angels* for ever from it! BUT

(a) Rom. xii. 3.

BUT further: a Man wou'd be thought now-a-days by some to maintain a strange Paradox; a very preposterous Notion of *true greatness of mind*, were he to define or explain it by *Humility*; but that the *one* is at least an essential Attribute and Property of the *other*, is plainly evident; because that, properly, there can be no *true greatness of Mind*, where *this*, or indeed any *other* so necessary and fundamental a *Vertue*, is wanting. But *This* in particular, is so far from being any Derogation and Disparagement to other Accomplishments (as some may be apt to imagine), that on the contrary, if it be but duly exercised by us, it is a Grace and Ornament to them: one of the best and greatest recommendation of them: It irradiates, and darts an additional Lustre and Beauty upon all the rest. What *Pliny* said to the Emperor *Trajan* in regard to this Tendency of this Vertue, being certainly true; namely, That “ He * that is already advan-

* *Cui nihil ad augendum fastigium superest hoc uno modo Crescere potest, si se ipse submittat, &c.*

“ ced to the most exalted Pitch of
 “ Greatness, has this one way left by
 “ which he may soar yet up higher,
 “ and that is, by stooping Beneath him-
 “ self.” The more exalted Point of
 Honour and Dignity Men are raised to,
 their *Condescension* to do any offices
 for the good of others, must pro-
 portionably magnify all their other
Vertues, and secure them a still greater
 Degree of Veneration and Esteem a-
 mong Men.

BUT what is the Measure or Ver-
 tue of *Men's* practice of this Duty,
 when compar'd with that of it, in *God*
our Saviour; of Men (I say) *whose Flesh*
is cloathed with Worms and Clods of
Dust (a). He that was *the Brightness*
of his Father's glory, and *the express I-*
mage of his Person (b). He that was
 possessed of all the Glories and Per-
 fections of the *Divinity*, *Eternally* and
Invariably in *Himself*; He, *whose Train*
filled the Temple (c). He, upon whom
 attended Myriads of that higher or-
 C der

(a) Job. vii. 6. (b) Heb. i. 3. (c) Isai. vi. 1.

der of intellectual Beings, of those Blessed and Immortal Spirits, which reign there, and celebrate the Praises of Him their great Creator, in strains of Celestial Harmony, Holy, Holy, Holy, Lord God of Hosts (a); even He disdain'd not to stoop to the meanest Offices for the general Good, Instruction and Salvation of Mankind. *Let therefore this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not Robbery to be Equal with God, but made Himself of no reputation, and took upon Him the Form of a Servant, and was made in the likeness of Men; and being found in fashion as a Man, He humbled Himself, and became obedient unto Death, even the Death of the Cross (b).* Did we but duly reflect upon, and consider this most astonishing act of Humility and Condescension in the Son of God, it must needs cause the Arrogancy of Man to cease, and stain the Pride of all his Glory (c). And contribute to the Casting down Imaginations, and every high

(a) Isa. vi. 3. (b) Phil. ii. 5, 6, 7. (c) Isa. xxiii. 11. xxviii. 9.

high Thing that exalteth itself against the Knowledge of God, and bringing into Captivity every thought to the Obedience of Christ (a).

II. WE must follow Him in his *Meekness*. Under this Character is He described to us by the Evangelical Prophet (b), *He shall not cry, nor lift up, nor cause His Voice to be heard in the Streets*. And by St. John, He is stiled the *Lamb of God* (c); not only because He was that Person (who was Typically signify'd by that *Lamb without blemish*, which was offered under the Law (d), Who was to give up Himself, as the great Expiatory sacrifice for the Sins of the whole World; but the Evangelist calls *Him* so, in regard to that exceeding great Humanity and Sweetness of his Temper, which appeared in his whole Behaviour and Conversation with Mankind. Even the most afflicting Circumstances of *His* Life, were so far from producing in *Him* the too general effects of infinitely less Calamities in

C 2

Men,

(a) 2 Cor. x. 5. (b) Isa. xlii. 2. (c) John i. 29.

(d) Lev. xxiii. 24.

Men, that they serv'd only to make this *Vertue* shine in *Him* the more conspicuously.

WITH what severity and indignation does He reprove His Disciples, when upon being refus'd reception by the *Samaritans*, they were for calling *Fire* down from *Heaven* to *Consume* them : *Ye know not*, says he, *what manner of Spirit ye are of*; for the *Son of Man* came not to destroy *Men's* lives, but to save them (a). This is not that kind of Zeal, the Religion I am come to instruct Mankind in, requires in those that profess it; the Zeal I therein recommend to them, and wou'd have them inspir'd with, must be temper'd with meekness and forbearance, long suffering and gentleness.

HIS Meekness indeed never appeared more Illustrious than when exercised under the severest Tryals. Do we consider then such a Behaviour in Him, who did no Sin, neither was guile found in his mouth (b). And yet
endur'd

(a) Luke ix. 55.

(b.) 1 Pet. ii. 22.

endur'd such contradiction of sinners against Himself (a). In Him who might have commanded *Legions of Angels* to descend from Heaven, to execute the severest Judgments upon His Enemies; and shall we not endeavour to silence and still all murmurings and repinings at the Dispensations of God's Providence, who *exacteth infinitely less of us than our Iniquities deserve* (b). Shall any petty Disappointments ruffle and discompose the Tranquility and Calm of our Minds, or any injuries hurry us headlong to the Commission of such outrageous Violences against our Fellow-Creatures, as, by the Laws and Ordinances of Heaven, we are not allow'd to use towards even our Beasts!

T H E R E are (I believe) but few that have attempted to arrive to that pitch of *Stoical* bravery, to extinguish Anger *utterly*; that extreme insensibility of Injuries and Affronts which that Sect affected, is indeed, what we are obliged to, by neither *Reason*, nor the *strictest* Rules

(a) Heb. xii. 3.

(b) Job. ii. 26.

Rules and Precepts even of *Christianity* its self, which surely, of all the Institutions in the World, requires the most exalted degree of Perfection, it either becomes *Human Nature* to aspire after, or is capable of being advanc'd to: But however, if Men are not Philosophers enough not to be angry at all, they have retain'd, surely, so much of the Principles of *Wisdom* and *Humanity*, as to restrain and confine their *Anger* within its proper Bounds; and the limitation of it, assign'd and fixed by the Apostle, is; *Be ye angry, and sin not; let not the Sun go down upon your Wrath* *. *Be ye Angry*: Which we are not to understand of causeless *Anger*; which is altogether Sinful and Unjustifiable; but supposing we have received any injurious Treatment, we must harbour no revengful Thoughts, but subdue and stifle all *angry* Resentments and Commotions of Mind, and be ready and dispos'd to comply with Terms of Peace and Reconciliation whensoever propounded to us. For,

III.

III. CHRIST has left us an example of *Charity* in forgiving the greatest Injuries. He was Oppress'd, and he was Afflicted, yet he opened not his Mouth (a). Except it was to pray for his Murderers, which he did, under even the bitterest Agonies and Pains of Death; saying, *Father, forgive them, for they know not what they do* (b).

TO behold so much Cruelty exercised upon even *Innocency* its self, and yet requited with so much *Clemency*, must needs severely reproach us for our Impatience under Afflictions; it must needs restrain us from that rancour, obloquy and detraction, with which we are so apt to vilify and debase Men upon every displeasure conceived against them, and make us look upon those Injuries with which they have oppres'd us, rather as the effects of their Weakness and Ignorance, than dispose us to return them with equal Malice and Revenge.

SOME Men indeed, unrestrain'd by the *Principles* of right Reason and Religion,

(a) Isa. liii. 7.

(b) Luke xxiii. 24.

gion, are very prone to the executing of *Revenge*, which, tho' encourag'd and look'd upon as a part of *Vertue*, by some of the wisest among the *Heathens*, is at best but a kind of *wild Justice*. " I wou'd
 " revenge every single Crime according
 " to the degrees of Provocation in each,
 " says *Tully* *". For, says *Aristotle* †, " It
 " argues a meanness of Spirit to bear con-
 " temptuous Treatment." But *Solomon*,
 the wisest among the Sons of Men, was
 of another opinion, who says, That it
 is the glory of a Man to pass by a
Transgression (a). For certainly, as a
 Noble Author well observes ||, " In tak-
 " ing revenge a Man is but even with
 " his Enemy ; but in passing it over he
 " is superior to him : " If not in power or
 strength of Body, yet he certainly is in
 point of *Christian Vertue*, which is in-
 comparably the more laudable superio-
 rity.

* In *Anton. sic ulciscar singula facinora quemadmodum a quibusque sum provocatus.*

† *Eth. ad Nicomach. 4. τὸ δὲ περιπλακίζονεν ἀντι-
 χεῖναι - - ἀνδραποδῶδες.*

(a) *Prov. xix. 11.*

|| *Lord Bacon's Essays.*

WHAT

WHAT one of the ancient Philosophers said of *Anger*, that it is like “Ruin,” which breaks it self upon that whereupon it falls,” is equally true of *Revenge*. For he that intends *Revenge* for Injuries receiv’d, scourgeth himself with his own *Scorpions* till he has executed it; and even when he has executed it, has nothing left, but the displeasure and remorse of having done *Evil*.

BUT the Laws and Precepts of *Christianity*, strictly command that *all Bitterness, and Wrath, and Anger, and Clamour, and Evil speaking, be put away from us, with all Malice* (a). Which, by the way, shews the infinite difference and inequality there is between the *Heathen Morality*, and those more divine and spiritual Commands of the *Gospel of Christ*.

ANOTHER branch of this *Charity*, whereof *Christ* has given us the most illustrious Pattern, consists in *relieving* the *Necessities* of others. *Mercy* is one of those *relative* or *communicable* Properties of the *Almighty*, whereby he seems to

D

take

(a) Eph. iv. 31.

take a peculiar delight in making himself known to Mankind. At the Intercession of this Attribute, came God down from Heaven, and assum'd our Nature, and all that he did for us, were the free and undeserved effects of it.

WITH what degree of Tenderness and Compassion does he express himself upon all Occasions; and among other, especially upon that, when, after having heal'd great Multitudes of their Bodily Diseases, *He called his Disciples unto him, and said, I have compassion upon the Multitude, because they continue with me three Days, and have nothing to eat, and I will not send them away fasting, lest they faint by the way (a).* And so he fed them, as he had heal'd them, by a Miracle.

THE great Apostle St. Paul has reserv'd from being lost (for it is not recorded by any of the Evangelists) what, it seems, our blessed Lord had very frequently in his (b) Mouth, *Remembering the Words of the Lord Jesus, says he, How he said, It is more blessed to give than*

(a) Mat. xv. 32.

(b) Acts xx. 35.

than to receive. Those that are in extreme want of the necessary supports and conveniencies of Life, receive, no doubt, a great deal of Pleasure and inward Complacency of mind, when some Charitable hand is extended to their relief. But our Saviour says, That the pleasure of *receiving*, is not comparable with that of *giving*, it is a more truly Christian and heroical Vertue; *it is more blessed to give than to receive.* Which shews what a Merciful and Compassionate Temper and Disposition He himself was of, and we ought to be.

I can't more properly than under this Head of my Discourse, observe something to you very briefly concerning those our poor Children.

THE Argument which *Abimelech* us'd with the *Schechemites* to make him King was this: *Remember that I am your Bone and your Flesh* (a). And *David* (b), *Ye are my Brethren, ye are my Bones and my Flesh*; and in the same Chapter we read, that *He bowed the Hearts of all the Men of Judah, even as the Heart of one Man* (c).

D 2 GIVE

(a) Judg. ix. 2. (b) 2 Sam. xix. 12. (c) Verse xiv.

GIVE me but leave to make use of the same Argument in favour of those poor Children, and I am confident, I shall not fail of the like Success, being persuaded of that distinguishing, inborn Principle of Generosity, which influences the Hearts of all those to whom I now more immediately address my self. Let us but consider the several Relations they stand in to us, and we shall find ourselves under more than ordinary obligations (especially upon this Day's Solemnity) very liberally to Contribute towards their Maintenance and Support. A Duty this, which, I am persuaded, you will remarkably distinguish your selves in the Performance of, and therefore it is needless for me to enforce the Obligations of it, by any further Arguments. — I now hasten to the fourth and last particular *Vertue* I would urge to you the Imitation of, from the express *Command*, and *Example* of Christ. And that is,

IV. *OBEDIENCE to Superiors.* The *Pharisees* and *Herodians*, as much as they differ'd in their interests and affections, did

did nevertheless appear United and Agreed to take Council, how they might entangle Jesus in his Talk (a). The Parable delivered by Him in this Chapter, by which He intended to signify the Calling in of the Gentiles, and the Rejection of the Jews, gave them great offence. But all their Attempts to ensnare Him, having hitherto prov'd unsuccessful, the last Result of their plotting against Him, and such (they concluded) as would expose him to certain ruin, and the shamfullest and most cruel Death, was, to represent Him, as an Enemy to Cesar: one, whom they found perverting the Nation, and forbidding to give Tribute unto Cesar, saying, that he Himself is Christ, a King (a), In order therefore to bring about their malicious Design, they insidiously address themselves to Him, under colour of being inform'd in regard to the Obligation or Exemption of their paying Tribute unto Cesar; *what thinkest thou? is it lawful to give Tribute unto Cesar or not? but Jesus perceiv'd their wickedness, and said*

(a) Math. xxii. 15. (b) Luke xxiii. 2.

said unto them, why tempt ye me, ye hypocrites? Shew me the tribute Money: and they brought unto Him a Penny; and He saith unto them, whose is this Image and Superscription? they say unto Him, Cesar's: then saith He unto them, Render therefore unto Cesar the Things that are Cesar's (a). " The Sovereignty of Cesar o-
 " ver you appears by his prerogative of
 " Coining your Mony. You know your
 " Governor, for you see his Face; and
 " in the Inscription you read his
 " Authority: Why therefore should you
 " deny Him, the Testimony of your
 " Subjection, and refuse to pay Him
 " Tribute? His Stamp, I see, is cur-
 " rent with you; is the Regulation
 " of your Contract, the Standard of
 " your civil Commerce; and as in
 " Payments you can't refuse to Ac-
 " cept it; so here you are obliged to
 " give it. If Cesar be your King,
 " this Payment he asks, is as due as
 " any you Demand: and that he is
 " your Prince, the Mony you would
 " with-

(a) Math. xxii. 17, 18, 19, 20, 21.

“ with-hold, of it self testifies against
 “ you. God does not here interpose
 “ any particular claim, nor will he
 “ lend his Name to countenance your
 “ disobedience to your King, and his
 “ Vicegerent. If indeed he sets up his
 “ Image in the Temple, you are not
 “ to suffer it for God’s sake: and if he
 “ commands you to worship this, you
 “ are not to obey him; but to give
 “ him Tribute is your Duty; it is that
 “ which God does so far not forbid,
 “ that he does command it:” *Render*
therefore unto Cesar the Things that are
Cesar’s.

The Scripture will furnish us with a
 very remarkable Instance of the Son of
 God’s own practice of this Duty (a),
 It was the annual Tribute which e-
 very Jew above Twenty years old,
 was obliged to pay to the Temple at
 Jerusalem, ’till it was afterwards trans-
 ferred by *Vespasian* to the Capitol (b). *Pe-*
ter being ask’d by them *that received*

(a) Mat. 17.

(b) *Vid Hamm in loc.*

the Tribute money (a), whether his *Ma-*
ster paid any *Tribute* or no? He rea-
 dily answer'd, He did; but before *Peter*
 cou'd acquaint him with it, *Jesus* expo-
 stulated with him concerning it, to the
 following effect. " *Simon*, what thinkest
 " thou? *Cæsar's* Officers call for that
 " *Tribute* from us, which was institut-
 " ed and appointed for Sacred uses :
 " We are privileg'd Persons ; is it due
 " to be paid by us? do Earthly Princes
 " require these Payments of their Chil-
 " dren and Familiars? How much less
 " fit is it then, that He, who is the
 " King and Possessor of all the World,
 " and Lord of Heaven and Earth,
 " shou'd pay *Tribute* to any Earthly
 " *Princes* for himself or his? Yet
 " (however I might justly Chal-
 " lenge this freedom) lest they, who
 " know not the just grounds of my
 " Immunity, should be scandalized at
 " my forbearance, as if I did not yield
 " due homage and respect to Secular
 " Powers? *Go thou to the Sea, and cast*
in

(a) Math. xvii. 24.

in a Hook, and take the first Fish that cometh up, and in his Mouth thou shalt find a piece of Silver, of the Value of two Shillings and six-pence, that take, and give it to them, for me, and thee.

THE same measure of Duty and Obedience to Supremacy, is enforc'd, and peremptorily insisted upon, by his Apostles. *Let every Soul be subject to the Higher Powers, &c.* (a) was St. Paul's Charge to his Christian Converts at Rome, even at that time, when the most Brutish and Tyrannical Monster the World ever produc'd, (Nero) was Emperor (b). And they accordingly submitted; and the Primitive Christians, under the greatest Calamities Human Nature cou'd possibly have been oppress'd or afflicted with, gave invincible Proofs of their firm and immovable adherence to that, which was the Doctrine and Practice of both *Christ*, and his *Apostles*. And (which is the peculiar Glory of it) is still the Doctrine of *The Church of England*, and the Practice

(a) Rom. xiii. (b) Vid. *Cave's Prim. Christ.* Par. 3. Cap. 4.

ctice of all the *true* Members of it : Nor
 can, indeed, any *Civil Government* in the
 World be *establiſh'd* upon a more ſolid
 Foundation, or longer and more hap-
 pily *ſubſiſt*, than where *Chriſtianity* reigns
 in its primitive Purity : And therefore,
 by how much the more univerſally diſ-
 poſ'd we are, to be govern'd by the Laws
 of the *one*, by ſo much the more con-
 ſtant and uniform ſhall we be, in our
 Obedience and Loyalty to the *other*. It
 contains a System of Principles of the
 moſt refin'd and elevated Morality ; ſome
 of which I have here conſider'd : It pro-
 poſes them to us for the regulation of
 our Conduct. The Obſervation and Pra-
 ctice of them will be found of the great-
 eſt advantage and concern to us, what-
 ever capacity we conſider our ſelves in. —
Theſe then are, properly, the *Elements* of
Government and *Society*. *Theſe*, and not
 the *Practice* of Moral Evil, are the *basis*,
 the *Life*, the *ſupport* of every great and
flourishing Kingdom.

I N a Word, the Chriſtian Religion
 is the beſt and greateſt ſecurity of the In-
 terests

terests and authority of Princes; for there is nothing in *it* which will Warrant or Justify a freedom from subjection to them, in those that profess it. And therefore, whose Actions and Behaviour soever are such, as have any remote or immediate tendency to breed disturbances in the *State*, or undermine *Politick Government*, is treacherous to the *Interest* of the *Community*, and the *honour* of his *God*; and so renounceth his *Christianity* with his *Allegiance*.

H E R E opens a glorious Scene to our view, wherein we behold the sacred Person of his Majesty upon the *British* Throne, under God, the invincible Bulwark and Fence of the *Protestant Cause*; a *Cause* worthy the protection of such a *King*; a *King* whose consummate wisdom enables *Him* to concert; and whose Royal Care, Tenderness, Affection for his People, inclines him to carry on, and compleat, all such measures as are most conducive to make a Nation *Great* and *Happy*. What Advantages! What Blessings, may we then not hope to enjoy, under the Auspicious conduct

of a *Sovereign*, who is possess'd of *all* the noble accomplishments, which can make *Him* both a *great King*, and a *good King*! Who (were there occasion for it) wou'd as eminently signalize his *Martial*, as He now does his *Political* Vertues, for the security of the Honour, Interests, and Good of *His* People: Than which, nothing, surely, needs more to be said, to inflame and fill our Hearts with the sincerest and most ardent Affections for *Him*, and make every one of us, in his respective capacity, endeavour to approve himself a *good*, and a *faithful* Subject.

Y O U R thoughts and mine must now be naturally led to our gracious *Queen*, whose Birth, with the memory of a dead Saint, we this day Celebrate. Behold! *United* in *Her* all the most amiable and endearing Qualities, which are the peculiar Graces and Ornaments of *Her* Sex; by which *She* becomes a bright and shining *Example* to all around *Her*. Do but consider *Her* exemplary Piety, Chastity, extensive Charity, especially in that highly remarkable and late Instance of it (a) : What Virtues and Graces,

(a) 500 l. To the Corporation of the Sons of the Clergy.

ces, what Excellencies and Perfections are there, which respect the *Moral* or *Religious* Life, which are not exercis'd by *Her* ! Behold ! the Influences of them also diffus'd in, and communicated to, *Her* illustrious Progeny ! Who (when their *Royal* Parents have chang'd a *fading*, for an *incorruptible* Crown) are form'd, by their *Birth*, *Education*, and *Vertues*, to secure to this Nation, whatsoever is for the Glory, Happiness, Interest and Tranquility of it. Let therefore these *Vertues* in *Them* be no longer our *Admiration*, but let it be our lawful worthy *Ambition* to imitate them.

TO conclude this particular. We see nothing can discharge us from the obligations of obedience to *bad* Kings. But, besides the consideration of our *Duty*, we have the additional influence of a great many *other* Motives, to bind and engage us in our obedience to *good* Kings. But we have the greatest of all, to persuade us to subjection to the *best* of Kings and Queens. Those Princes, whose natural dispositions are temper'd with so much *Mildness* and *Humanity*, *Clemency* and
Goodness,

Goodness, must insensibly gain upon our Affections and Esteem: This, indeed, is a glorious Conquest, and such as is peculiar to those only, whom God's Providence (which we can never sufficiently admire and adore for it) has Constituted our Governours: And therefore, if we are not careful to use all possible means to make their Government over us, happy and easie to both *Our selves* and *Them*, we shall render our selves the Objects, as we *now* are of the *Envy*, *then* of the *Contempt*, of all Nations, and prove our selves the ungratefulest, and most unworthy Generation of Men.

SINCE we have been Incorporated with the *English*, we have shewn ourselves as Hearty, Zealous and Affectionate Subjects of the *State*, and have as Indefatigably and strenuously asserted and defended the Laws, Liberties, and Religion of our Country, as the best of our Fellow-Subjects. Let not, therefore, that Zeal and Love for our Country, by which we have hitherto distinguished ourselves; let not that brave, generous, and intrepid Spirit of old
British

British Loyalty, cool, and die away in our Breasts; but let us endeavour to Improve and Cherish it in both ourselves, and others; and let us employ all possible care, that our Behaviour may in all regards be such, as That we may be justly looked upon, and esteemed, not only barely, as the Offspring, but such as have inherited the *Vertues* also, of their *Ancestors*.

ONE Thing give me leave to caution you against, and I have done: and that is, not to fall in with the corrupted Humours of some Male-contents, in censuring the Conduct of Men in Authority; who Sacrifice their own ease and repose to promote the Happiness, Well-being and Security of their Fellow-Subjects. The Weight of Government is great, and those that are Entrusted with the Care, publick Administration, and Superintendency of Affairs, and acquit themselves honourably in that high Station, are Entitled to all possible Returns of Gratitude and Respects from us. The best-laid Schemes; such as have been projected by Men of the greatest

greatest Abilities and Experience, have not always succeeded in the Event, to all the Intents and Purposes of *publick* Advantage; but supposing they have not: Is the Unsuccessfulness of the Event, any Argument of the Want of Wisdom, Honour, and Probity, in those who were the First and Principal Instruments of promoting those Schemes? No surely, any more, than That a Man is to be condemn'd for not avoiding or preventing That, which it was not in His Power, in any great Degree, to foresee. Let us therefore approve our selves both wiser and better Men, than to reproach Men for not being, what it is the peculiar Prerogative of God only, to be, *Infallible*. By such a Behaviour, we shall have done all that is on our Parts, and which is all we are required to do, to lead a *quiet* and a *peaceable* life.

NOW I have done, with what I intended from the Words. To these Vertues of *Humility*, *Meekness*, *Charity*, which I thought the fittest and properest to pave the Way with, and facilitate and encourage our Obedience to the fourth
and

and last Head, which was *Obedience to Superiors*; I might have added several others; but I have been obliged to content myself with little more than a bare Mention of *These*; because I must otherwise have Transgress'd the *Rule* that is generally observ'd, in regard to the Length of Discourses, upon such Publick Occasions. To Conclude therefore: these are the Vertues, which Christ our Saviour *Himself* practis'd in the most Exalted Measures and Degrees of them. These are the Rule of our Behaviour; These the Standards of our Practice; the most convincing Criterion and Test of the Sincerity of Evangelical Obedience: These, among other, must Adorn the *Christian Life*, or we can have no Tittle to the Christian's reward. He has enjoyn'd us the *Practice* of no Vertues, but what are agreeable to the purest and sublimest *Reason*; and let us neglect them at our peril. Can we Form our Actions upon the Model of a more glorious Example? *Examples* must proportionably strike and affect Men, as they come recommended to them from a-

ny Eminently Great and good Men. But what can be nobler and better for us, than to Imitate the Greatest and Best of Beings? Herein consists the perfection of our Nature: can any thing then, better become us, as we are Reasonable and Intelligent Creatures, and such therefore, as must be accountable for all their Actions, and be punished or rewarded for them, accordingly as they have been differently qualify'd or circumstantiated! We reckon it an honour to imitate Men of greater Excellencies and Perfections than our selves. — But how infinitely greater honour is it in the Heraldry of Heaven, to follow the Example of the High and Lofty One that Inhabits Eternity! It ought, therefore, in proportion, to influence our practice, and make us soar still higher and higher, till at last we come to mount Sion, and unto the City of the living God, the Heavenly Jerusalem, to an innumerable Company of Angels, to the general Assembly, and Church of the first Born which are written in Heaven, &c.



F I N I S.

